1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

specialized in this trade. There was no pottery or weaving known to them. 105
Clothes were of finely tanned and smoked hides. The clothing of the men was mostly confined to thigh-length leggings and moccasins, both of which are distinguished for their long fringes, although buckskin shirts were also made for winter use. The women wore typical Plains Indian buckskin dresses.[19]

Decorated raw-hide boxes were used for storing the cured and pounded dried meat (pemmican), which was prepared in large quantities at the time of the fall hunt.[20] A similar box was used for storing ceremonial clothes.

Dogs were numerous in the Comanche camps. Though used as burden 231 ●
bearers in more ancient times, the horse had displaced them in this function, so that they had lost their sole economic excuse for a place in Comanche life. Yet they held a position which mere economic utility would never have granted. Like the horse, the dog was esteemed for non-utilitarian ends. Dogs were protected because of their affinity to Coyote, that lovable and annoying rascal of Comanche folkloristic belief. No Comanche will kill a dog or coyote, because of the fear of misfortune. The thought of eating dog meat is nauseating to them. Dogs, however, were maintained as household pets, taking a very personal place in the family. In childless lodges they were petted and indulged, even to the point of being privileged to ride horse-back when the household was on the move.

The crude economic picture of the Comanches in the last century is one 105
of a tribe with a simple culture adapted to high mobility, which, in a setting of buffalo plenty and prosperity of booty derived from enterprising raiding and trading in the Spanish territories, freed the Comanches from problems of economic want. Much of the Comanche male's energy was directed toward individual aggrandizement in war and coup-counting and the maintenance of prestige within the tribe. The law picture is largely a reflection of this.

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[19] Clark Wissler, *Indians of the Plains* (American Museum of Natural History, Handbook Series, No. 1, 1934), pp. 50–54.

[20] Leslie Spier, *An Analysis of Plains Indian Parfleche Decoration* (University of Washington Publications in Anthropology, vol. 1, 1925), pp. 89–112, for a comprehensive treatment of the rawhide box and its decoration.

1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

The principle of "soak the rich" was also a practice of Comanche law. Damages were scaled partly in accordance with the wealth of the offender. There was no feeling that a rich man *ought* to pay more. It was just that he could, and the Comanche prosecutor stuck the defendant for whatever he could squeeze.

Damages usually sought were horses. Blankets, guns, saddles, clothing, robes or any other article of personal property *except medicine powers and related paraphernalia* were frequently asked for in addition. The horse, however, remained the basic consideration. For adultery or wife-absconding, from one to ten horses were transferred, seldom more. Special pains were often taken to specify the horse or horses demanded by the aggrieved, and quite frequently the demand was for what both punished and humiliated: the favorite horse of the defendant. No matter how many horses the defendant might offer which were just as good, a prosecutor would be adamant in his demand that the favorite be delivered over to him. Such horses were favored by the owner for qualities of grace, speed and stamina, or just as often because the animal had been the gift of a beloved friend. Old men today in reminiscent thought will say that in the old days a warrior ofttimes loved his horse more than his wife, or child, or any other human being. It is in the light of this that the demand for a favorite horse indicates that such damages—indeed, any damages—are more than mere economic compensation. As the wronged man suffered a spiritual hurt, so must the guilty party suffer a spiritual loss. Thus, damages collected were in part damage done to the wrong-doer's "face."

The *beau geste* which crops up in so many cases is simply another indication of this point. The magnificent and haughty slaying of horses given, or due, in damages was no act of economic nature. This fine disdain indicates a psychological satisfaction more precious than the mere reception of wealth in payment of a wrong.

Doubly, therefore, was bargaining tense, with pride and punishment playing upon the economic factors. The jockeying and sparring of the bargain, with some of the imponderabilia of impinging attitudes are strikingly revealed in the following typical case.

Case 9. Levirate Claim: Mexican vs. Breaks Something
Informant: Breaks Something

"Mexican was a friend of Touched With A Closed Fist. They called each other brother. When Touched With A Closed Fist died a long time ago, Mexican went to claim the widow for his wife. That was Woman. Woman didn't want to live with him, so she came to me.

"We were living down at Red Store when one day two men came to see me.

1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

ground. Múβa watched for his chance until he could shoot a wounding arrow into Pepper.

"Can't you do better than that?" Pepper cried. So a second arrow was used to kill him.

Without attempting to take the dead man's horses, they went back to where the other Comanches waited. "I have killed our friend," Muβa announced. The four who were there then mounted and went out to look for the body. They stayed a long time preparing a grave, wailing and mourning for the dead man. Múβa and his captive spent the time preparing a meal from their dead mule, which Pepper had shot.

When their friends came back from their mortuary undertakings, they ate heartily. In the meanwhile, Pepper's captive drove his master's horses into camp. There was great mourning among his master's relatives. Because Pepper had no father, a war chief named Bakamuts, a brave and respected man among the Those Who Move Often, called for attention.

"Listen to me, all!" The wailing ceased. "There is a young brave named Múβa. He is of a large household and in it are many brave warriors. It is my mind that we let this matter go; because his friend first did the wrong thing, it was not his fault. Pepper was mean to have started the fight over a horse."

Bakamuts took these steps to close the incident because both he and the Antelope chiefs were afraid that the two bands would exterminate each other. They did not want a senseless fight between their bands. Crazy Bear and another Antelope chief counselled, "Let us forget this thing which has happened. Our children have intermarried; for their sakes, let us forget it."

Thus tribal consciousness checked a possible internecine war. But note that the rationale is on the kinship basis. The Comanche had not yet reached the state of pure polity. As to the materials of the action, the murdered warrior's resentment at the butchering of his horse was rooted in the very personal nature of horses as property. Comanche horses were highly regarded and imbued with a degree of personality. It is not unlikely that the slaying of horses was to the owner close to murder and hence no light thing to compose. Two horses killed for one horse butchered is in one sense a more-than-murder retaliation. The revenge-killing of Pepper roots no less obviously in a pattern that atonement deemed ample, and freely offered, was to be accepted, not to be insultingly refused by shooting horses instead of receiving them.

The extremes to which feelings on a favorite horse could go are also demonstrated in the famed murder of Rocky Thorn by Crowding A Person.

Case 15. Killing a Favorite Horse and Murder: Rocky Thorn vs. Crowding A Person
Informant: That's It

"The trouble resulted from a raid on a Comanche camp by enemies. As the raiders were making their get-away, a young boy jumped on the nearest loose horse to

1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

In addition to horses, woman must be placed largely in the category of property, for her legal disabilities and low status made her very much a chattel, first to her father and brother, later to her husband. The several facets of this problem have been repeatedly examined in preceding sections. 422 562

In addition, domesticated dogs must be included in the category of private property. They abounded, but were of little economic value or importance save as camp scavengers and to warn of prowling enemies. (Except the notorious Comanche canine, Mákutavai, whose name was on the agency roles for many years as that of an Indian. His owner drew double rations from the government on this ruse.) The number of dogs arose from the existence of a tabu against killing them. Because of their identification with Coyote, dogs are believed to possess some power. To kill one brings bad luck especially to one's children. People without children trained some dogs as pets, babying them and nursing them like a child. When the band was moving camp, these people would put such dogs on a horse to ride. 422 231

The idea of liability for acts of animals did not exist. There was no recompense for a dog bite. Nor could damages be sought for injuries received from a kicking horse. A quick-tempered man, however, might kill the horse on the spot. In such event, informants said there would be no call for damages to compensate for the horse. So it was with a dog, owned by another person, which was killed in anger. Post Oak Jim thought that "something might have been done about it" if the dog had been given to the owner by a dead friend, but not if the dog had been raised by the owner himself. 672 231

Finally, in regard to food, principles of generosity placed a sort of public lien upon the game a Comanche hunter brought down. A man who returned to camp with meat was obliged to share it with all who came for some. He had to give the best part to his wife to take to her father. Other portions he gave to those who asked. "If a man won't give it away, they camp on him until he does." This means obligation. But performance was not always spontaneous or achieved. In a hard winter She Invites Her Relatives observed that some people moved out of the camp so that they would not have to share their food with the others. Any persons who came upon a hunter and his game could claim any quarter by touching it. If there were enough claimants, the only part going to the slayer was the hide. The hunter asserted his right to this by seizing the tail. How similar this rings to Eskimo practice! The obligation seems here more than mere generosity; "They would camp on him." Generosity based on ethics appears rather in the buffalo hunt, a communal venture with a prospectively full supply, where the slain brutes were individually claimed. There young men were taught to kill a fat cow or two for the old men, who would even make 574 224

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

Comanchería

Comanches and their Kiowa allies preferred to camp near a running stream in open timber. Along meandering creek valleys toward the headwaters of larger streams, where there were adequate canyons, arroyos, and breaks for protection, abundant grass for the large horse herds, ample buffalo and antelope for food, wood for the campfires, and sweet water for drinking, were to be found the Comanche villages. A large camp sometimes extended several miles along a stream or forest edge. A Comanche village which lay east of the Wichita Mountains in 1834 is reported to have extended along Cache Creek from Medicine Bluff north to Chandler Creek and southward to Wolf Creek, a distance of fifteen miles.[20]

Within the camp itself there appears to have been no required plan. If the terrain was favorable, the lodges might be grouped in a rough circular fashion about the lodge of the chief. In another village, the lodges might appear to follow a rectangular plan. There were usually as many groups of lodges as there were leaders, the lodges of the most important men being located nearest that of the leader.[21] There was no privacy in the camp, for neighbors entered and left a tipi at will. While busy wives performed their daily tasks of preparing food, tanning hides, and making tipis and clothes, the men spent their time discussing matters of general import, raiding, hunting, making weapons, or simply idling the hours away at sleep or play, and the children shouted at play or assisted their mothers with their work. In the evenings or on any unusual occasion, the whole camp gave vent to joy or sorrow, anger or enthusiasm, by positive, and at times noisy and colorful, demonstrations. Innumerable lanky, ferocious dogs greeted the approaching stranger by day or gave forth in unison to warn their masters of danger by night.

But what had been a noisy camp could become within a few minutes a lonely prairie with little evidence of previous habitation. On the day before the move, the camp crier rode through the camp making the announcement and describing the new location. The next morning the women were in a hurry to pack and be on their way, for those who were first might obtain choice sites in the new camp. One end

[20] W. S. Nye, *Carbine and Lance: The Story of Old Fort Sill*, 7.

[21] T. A. ("Dot") Babb, *In the Bosom of the Comanches*, 106–107; Nelson Lee, *Three Years among the Camanches*, 127–28; George Catlin, *North American Indians*, II, 72; C. C. Rister, *Border Captives*, 16.

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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The Horse and the Buffalo

These forces brought about an immediate and sweeping change in the life of the Comanches that was even more drastic than in the case of most other Indians. Walter Prescott Webb does not exaggerate in his claim that "Steam, electricity, and gasoline have wrought no greater changes in our culture than did horses in the culture of the Plains Indians."[2] With the horse, the Comanche achieved incomparably greater mobility; he mastered the buffalo; he had an exchangeable asset that made him a greater trader; he was transformed from an impotent infantryman into a fierce cavalryman—a dangerous warrior and insatiable raider. As a beast of burden and as a means of personal transportation, the horse had a fundamental value to the Comanche. It enabled the hunter to provide plenty of food, clothing, and shelter for his dependents, the raider to take more plunder, and the warrior to take more enemy scalps with less danger to himself. His life became exuberant, his culture efflorescent.

The Comanche had not been devoid entirely of a beast of burden for use in transportation previous to the acquisition of the horse. He had used the dog to draw his travois, as we have already seen. But his movable goods when toted by dogs were meager and his household poorly furnished. After obtaining the larger animal, he merely enlarged his dog harness, lengthened the travois poles, and "as an indication of appreciation of the boon which had been conferred upon him, named the horse the God-dog."[3] But the difference in the load that could be moved and the distance that could be covered as a result of the change increased considerably the area from which the Comanche could draw sustenance and the load of household appurtenances he could move about in his wanderings.

The horse had other practical advantages over the dog. It could eat grass and even the bark of trees. In the lush plains of the past it was easier to feed in large numbers than was the dog. Furthermore, its flesh could be eaten in times of food scarcity, while the dog, although nutritious, could not be eaten because of the coyote tabu. The skin of the horse provided shelter, robes, saddles, and rawhide thongs. The mane and tail were converted into ropes and bridles. The Comanche hunter was no longer compelled to stalk his game on foot.

[2] W. P. Webb, *The Texas Rangers: A Conflict of Civilization*, 13.
[3] *Ibid.*

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177 231 He could run down and kill the buffalo on the open plains and afterwards carry it farther and save more of it than had been possible before.

It is difficult to overestimate the military value of the horse to the Comanche. It provided both the means and the incentive for more extended raids. Forays could be made more often and deeper into enemy territory, and the possibility of escaping safely with more plunder was greater with its use. It was primarily the horse that enabled the Comanches to extend their power southward, to beat the Spaniards and the Mexicans for more than a century, to make the Texas frontier unsafe for white settlement until they were restricted to a reservation, and to contend for a time successfully with the military forces of the United States from the Mexican border to north of the Arkansas River.

656 431 436 Horses constituted the most important type of property and the staple form of wealth. Because taking them under difficult conditions had a sociopsychological value, the acquisition of a large herd added greatly to the prestige of the owner. The owner of a large herd could make more munificent gifts to a prospective wife and members of her family and to other members of the tribe. Horses served also as an informal medium of exchange. They could be presented as gifts in reciprocity for services rendered and as fees to medicine men. When they were used in the settlement of controversies between individuals—as they generally were among the Comanches—they had legal as well as monetary significance.

231 Comanche esteem of horses knew no bounds. Each man had at least one favorite horse, although his personal string might run to dozens, or even hundreds, of animals. His favorite horse was kept picketed close to his tipi at night while the remuda grazed on the open plains. He tended it, petted it, and adored it. "Some men loved their horses more than they loved their wives," said Post Oak Jim. To this, others added, "Or child, or any other any human being." And in seeking legal settlements, whatever else the prosecuting man and his friends might demand of the offending culprit, they were sure to insist on the favorite horse.

231 681

In his own experience with a damage suit, Breaks Something had to deal with this problem.

3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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The Horse and the Buffalo

« « « I turned to those two men and asked what Mexican (a personal name) wanted in claim. 231 681

They answered that he wanted a certain horse I had got from a dead friend, another horse, a saddle, and a Winchester.

I told them I would not part with that first horse. It was dear to me. I told them I would give them another horse just as good.

Atsaci answered, "We want that horse or none."

I tried three times to try to get them to agree on another horse, but they refused. Finally, I told them, "All right, if you take that horse, you get nothing but that horse. It is enough." I had something else to say, too, and I told Atsaci I wanted to tell him something after we finished.

"What?" he said.

I told him not to forget that he was married to two of my "daughters" (they were daughters of my brother). In these words I spoke to him. "If I accept these terms, and you insist on that horse, you can have it. But if you do, you will lose your two wives. I will take my daughters back from you. You are my son-in-law, and yet you are not caring what you say; you are trying to get the horse I love." » » »

With that Breaks Something won his point.

Killing another man's favorite horse was akin to murder, and in two Comanche cases people were killed in revenge.[4] Favorite horses were emotional objects, like people. 231 [685]

Just how and when the Comanches first obtained horses is not known, but within a short time after they migrated to the South Plains they possessed them in great numbers, and, henceforth, a considerable portion of the male's working hours were spent astride a horse. The first modern horses on the plains were brought by Coronado and De Soto, but those escaping from these expeditions could not possibly have been the progenitors of all the herds of a later date.[5] The Spaniards of northern Mexico possessed a great many horses,

[4] Hoebel, *The Political Organization and Law-Ways of the Comanche Indians*, 68–70.

[5] For this point of view, see Francis Haines, "The Northward Spread of Horses among the Plains Indians," *American Anthropologist*, Vol. XL (1938), 429–30.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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231 some of which escaped and became truly wild. Others were stolen. Most of the horses to reach the plains at an early date probably came by way of New Mexico.

231 174 Available evidence indicates that the Plains Indians began using horses some time after 1600. None of the tribes could be classed as having a horse culture before 1630, and probably not until after 1650.[6] Once the Indians of the South came to use horses, the spread northward was rapid. By 1659 Indians to the northwest of the Spanish settlements in New Mexico were raiding the ranch stock, and within another five years raiding was common practice. A significant number of horses, no doubt, were captured by the Indians in the revolt of 1680 in New Mexico, and it is likely that many of these fell into the hands of Plains Indians either as a result of trade or of plunder. In 1675 Fernando del Bosque found no trace of horses or horse-using Indians while exploring along the Río Grande from the mouth of the Conchos to the Pecos River and eastward. The Mendoza-López expedition eight years later likewise found the banks of the Río Grande still barren, but as it progressed northeastward, it encountered Indians with a few horses. The Spanish expedition into East Texas in 1690 found a few horses near the mouth of the Colorado River, and in the same year it was reported that about thirty were seen near the Arkansas-Texas boundary and that the Caddo to the west had four or five per lodge.[7]

All the tribes west of the Missouri had horses when first encountered by the French and English. The Pawnees and other tribes along the Missouri had horses as early as 1680. Du Tisne in 1719 reported that two villages of Pawnees in Oklahoma near the Arkansas River had three hundred horses, which were highly valued and not for sale. By 1724 the edge of the horse belt had reached the neighborhood of the junction of the Kansas and Missouri rivers. By 1754 the Blackfeet had horses in general use both for pack and for riding, having obtained their supply from the Shoshones or Comanches. By 1770 the dispersion had reached its northern limit except for a small extension

[6] Francis Haines, "Where Did the Plains Indians Get Their Horses," *American Anthropologist*, Vol. XL (1938), 112–17.

[7] Haines, "The Northward Spread of Horses among the Plains Indians," *loc. cit.*, 429–32.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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into the timbered area. The Shoshones of Idaho had obtained their horses by the route west of the continental divide about 1690 to 1700, or approximately twenty years before horses had reached the junction of the Kansas and Missouri rivers.

Ponca tradition credits the Comanches with having the first horses seen by the people of their tribe. According to it, the Comanches at the time fought on horseback, using the long-handled stone battle-axe as their principal weapon. Furthermore, the Poncas claim that the Comanches had thick covers of overlapping pieces of rawhide to protect the breasts and sides of their animals. The Comanches taught the Poncas how to ride and to use the horse as a beast of burden. Soon afterwards they left the country, and the Poncas knew not where they went.[8]

The Comanches probably acquired horses as early as, or before, the Shoshones. They certainly had them by the time they moved into the South Plains. They were raiding in New Mexico in 1705. The next year, the Apaches in the northeastern part of that province suffered from Comanche horse-raiding expeditions. Comanche raiding in New Mexico apparently became progressively more frequent, for in 1719 the governor of the province sent a punitive expedition against the Comanches in an attempt to check the forays.

How many horses the Comanches accumulated is impossible to estimate with any degree of accuracy. Probably no Indians were more richly supplied than they. Clinton Smith reported that his band had about 6,000 head, about one-half of which were the property of the chief; and that sometimes within a single night horses by the thousands were captured or stolen.[9] Captain Marcy estimated that the most successful warriors owned from fifty to two hundred animals each. By comparison, a Sioux considered himself wealthy if he owned thirty to forty.[10] The Antelope band, with a population of less than two thousand, had about 15,000 horses and 300 to 400 head of mules in 1867. Modern Comanches say that A Big Fall By Tripping owned 1,500 horses at the time of his death, although he was so fat he could not ride a single one but had to travel sitting on a travois.

[8] Alice C. Fletcher and Frances La Flesche, "The Omaha Tribe," B. A. E. *Bulletin No. 27*, 79–80.

[9] Clinton and Jeff D. Smith, *The Boy Captives*, 50–51.

[10] Maximilian, Prince of Wied, *Travels in the Interior of America* (vol. I of Thwaites, *Early Western Travels*), 160.

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231 174 556 not ride a single one, but had to travel sitting on a travois. In comparison, the entire Pawnee tribe had 1,400, the Osage 1,200, and the Omaha 1,200. The greater the distance from Texas and Mexico, the fewer the horses found.

231 The number of horses possessed by the South Plains Indians decreased rapidly in the last half of the nineteenth century. The Antelope band surrendered only 1,500 head to the United States at the time of their capitulation at Fort Sill, Oklahoma, on June 2, 1875.[11] The Comanche, Kiowa, Apache, and Delaware tribes had 14,810 head in 1874, but three years later they possessed only 4,194. Subsequent to just one engagement, on the morning of September 28, 1874, the day after he had destroyed the Comanche-Kiowa-Cheyenne camp in Palo Duro Canyon, Colonel MacKenzie's troop shot and killed some 1,400 Indian horses.[12] Such attrition devastated the great herds.

The Comanches obtained their supply of horses by gift and trade, by breeding, by capturing wild ones, and by raiding.

431 It was considered a gracious gesture to give a favorite horse to a friend. And although it was general practice to kill a warrior's personal riding string on his grave, many a man before his death willed his favorite horse to his best friend. Even the poorest had at least one horse, for the public approved the rich man who celebrated an important occasion by giving a horse to some poor old fellow who could not rustle one for himself.

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728 In intertribal trading the Comanches exchanged horses for goods, but by 1850 they had so many horses themselves that they never bothered to trade for them. In the great peace-making in 1840 between the Cheyennes on the one side and the Comanches, Kiowas, and Kiowa-Apaches on the other, the Cheyennes gave guns, blankets, calico, beads, and brass kettles, while the Kiowas, Comanches, and Apaches offered horses. Mountain, the Kiowa spokesman, had said, "We all of us have many horses; as many as we need; we do not wish to accept any horses as presents, but we shall be glad to accept any other gifts. We, the Kiowas, Comanches, and Apaches, have made a road to give many horses to you when we come here." They were as good as his word; every Cheyenne man, woman, and child

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[11] Commissioner of Indian Affairs, *Annual Report*, 1875, 273.
[12] Nye, *Carbine and Lance*, 223.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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for "potato," each word indicating minutely determined combinations of potato qualities.[22]

Considering that 250 years ago the Comanches did not even know what a horse was, they very quickly built up a vocabulary for describing a horse on the basis of color. A horse was a brown (*ḍupsikᵘma*), a light bay (*ohaieka*), a reddish brown (*ɛkakoma*), a black (*ḍuukᵘma*), a white (*tɔsa*), a blue (*epixtuesi*), a dun (*maana*), a sorrel (*ɔɛckᵘma*), or a roan, either red (*ekaesi*) or yellow (*ohaesi*). Then there was the *dunnia*, a yellow horse with black mane and tail. Pintos were red (*ɛkasənaco*), sorrel (*ɔdutsənaro*), or black (*ḍuu:tsənaro*). And finally there were the red (*ɛkanaki*), yellow (*ohanaki*), and black (*ḍuunaki*) ears.

Most war ponies and race horses had personal names, while the ruck of a man's herd did not. A Comanche warrior would never be caught riding a mare if he could help it—they were for women and children—and under no circumstances would he ride a mare into battle. And while teen-agers might ride mares, a boy or girl dressed up for "show off" considered mares déclassé; only a sharp horse would do.

Riding horses were almost always gelded, for the Comanches became real pastoralists who knew how to breed up their stock. This drew from T. A. Dodge, U.S.A., the following comment: "In one particular the Comanche is noteworthy. He knows more about horses and horse-breeding than any other Indian. He is particularly wedded to and apt to ride a pinto ('painted' or piebald) horse, and never keeps any but a pinto stallion. He chooses his ponies well, and shows more good sense in breeding than one would give him credit for. The corollary to this is that the Comanche is far less cruel to his beasts, and though he begins to use them as yearlings, the ponies often last through many years."[23]

Only a few choice stallions were permitted to breed the mares. All others were castrated when about two years of age. The Comanche technique was to rope the forelegs, throw the stallion, and tie his front

[22] W. La Barre, "Potato Taxonomy of the Aymara Indians of Bolivia," *Acta Americana*, Vol. V (1947), 83–102.

[23] T. A. Dodge, "Some American Riders," *Harper's New Monthly Magazine*, May, 1891, 862.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
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and they must heed the warning. The enemy was generally found just where the coyote told them.

Eagles possessed power in matters concerning war. Because of this power their feathers were attached to shields, worn tied in the hair, and during the later period they were placed on the war bonnet. Owing to the protective power of the bird, those wearing the feathers believed that they would not be hit by either bullets or arrows.[17] When eagle feathers were attached to the shield, it could not be pierced by either bullets or arrows. The Comanches secured a part of their feathers by taking young eagles from their nests and keeping them in captivity. (Young eagles were easily kept by tethering them by the legs to a pin driven in the ground.) After the eagles had reached full size, they pulled out the tail feathers. War whistles were made from wing bones of eagles.

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The deer had much power which might be used for good or evil. It had the power to cause or cure disease. It could say to its favorite: "Of all things on this earth that step on the ground, there is nothing that beats me in running. By that save yourself in time of trouble." At times it was a helper in love affairs. Possibly because the elk had great vitality and was hard to kill, it was credited with having great strength which could be transmitted to those whose guardian spirit it happened to be. The bear possessed power to cure wounds. The skunk possessed great power. Doctors used its hide to hold their medicine. Men tied its tail to their horses' tails in war. For a member of a war party to kill and skin a skunk while on the way to attack was likely to nullify some of the most powerful war medicine.[18] The roadrunner had the power to reinvigorate and give speed, since it was a speedy bird. The owl was unpopular, for it brought bad news, but the Comanches never shrank nearly so much with fear and horror at the sound of its hoot as did the Kiowas. The wolf gave power to walk barefoot on the cold snow. Medicine men who had this power painted the flesh between their toes red like that of the wolf. And if a person would howl like a wolf before eating red haws, there was no danger of foundering on them.

In like manner, in an ever lessening degree, practically all animals

[17] *Ibid.*

[18] This was the reason attributed by the leader for the failure at Adobe Walls.

7: Richardson D-4 (no date) 1929
NO6 Comanche NO6

492 upon the side of the horse thus making of the animal a perfect screen between themselves and an imaginary enemy. "In this wonderful condition," he relates, "he will hang whilst his horse is at fullest speed, carrying with him his bow and his shield, and also long lance of fourteen feet in length, all or either of which he will wield upon his enemy as he passes; rising and throwing his arrows over the horses' back, or with equal ease and equal success under the horse's neck." Finally the artist learned that a partial explanation of the marvel was in the fact that a short hair halter was passed under the neck of the horse and both ends tightly braided into the mane on the withers. Through this loop the young warrier ran his arm and thus secured an anchor and rest for the fore part of his body.[20]

556 231 Horses were naturally the only form of wealth available to the Comanches. They were both useful and easily moved and an Indian's wealth was measured by the number of horses he possessed. Their horses were of good, indifferent or poor quality, depending on the success a given band had had in recruiting their scrubby mustang herds with better bred animals taken from the Mexican or Anglo-American frontier. With these Indians horse-stealing was both a science and an art and no warrior's training was complete until he was proficient in this respect. At the camp on the Clear Fork, in 1854, previously referred to, one warrior carried a shield [554 701] "Ornamented with a *human scalp*, a grizzly bear's claw and a mule's tail, significant of the brave warrior and successful hunter and horse-thief."[21] Chief Is-sa-keep, of a band of northern Comanches, once told Captain Marcy that his four sons were as fine young men as could be found, that they were a great comfort to him in his old age, "and could steal more horses than any other young men in his band."[22] The brave's best horse was always saved for the hunt or war party and the Indian had that love for their favorite steed that always characterizes good horsemen.

721 648 As is the case among most savage peoples, war was a normal condition with the Comanches. For instance if expediency dictated that there be peace between the Comanches and Osages, the Texas

20. North American Indians, II, 73-74.
21. Parker, Notes Taken with Marcy, 195.
22. Exploration of the Red River, 97.

177 and Texans pushing from the south until the Comanche were contained on the Fort Sill Reservation in 1875. The submersion of the Comanche by White culture was well under way by the latter date and progressed at an ever accelerating tempo.

175 The Comanche first loomed upon the horizon of the Spanish Southwest shortly after the turn of the eighteenth century. Their presence in New Mexico was definitely [231] noted in 1705. They were already horse Indians at this date, having gotten the horse no later than 1690–1700.[13] As early as 175 1713[14] the Comanche were in conflict with 648 both the Spanish and the more peaceable 721 Indian tribes of the region and had embarked upon their historic role of marauders and horse thieves, striking always to the southwest. Although the province of New Mexico received the brunt of their attack, by 1758 they had destroyed a presidio in Texas and by 1776 they were crossing the Rio Grande to attack the Lipan as well as 175 the Spanish settlements. De Croix, a 648 Spanish general, describes the situation in his General Report of 1781 in the following terms:[15]

[721] "But these injuries are not comparable to those which the Comanche inflict. The province is overrun with these Indians, now alone, or as allies of the Nations of the North; at the moment not a foot of land is free from hostility. Its fruits of the field are destroyed, cattle ranches and farms abandoned, and the settlers in terror are fleeing to the settlements, nor do they venture to leave their neighborhood without a troop escort."

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(113) Okla., 1953). See also Ralph Linton in Abram
[175] Kardiner, The Psychological Frontiers of Society
[178] (Columbia University Press, New York 1945), and E. A. Hoebel, The Political Organization and Law-Ways of the Comanche Indians, Memoirs, AAA No. 54 (1940).

[113] [13] F. Haines, The Northward Spread of Horses among the Plains Indians, AA 40.435 (1938).

[113] [14] D. B. Shimkin, Shoshone-Comanche Origin and Migrations, Proc., Sixth Pacific Science Congress, Vol. IV: 17-25, p. 21 (1939).

[15] A. B. Thomas, Teodoro de Croix and the Northern Frontier of New Spain 1776-1783, p. 77 (Norman, Okla., 1941).

[p. 142-B]

11: Casagrande E,L-5 (1940) 1954
N06 Comanche N06
Oklahoma

657 The early reservation days were largely times of turmoil and discontent. Rations were often scant and inferior, schools and hospital facilities were inadequate, and epi-
657 demics were rife. Cattle-men from Texas
648 grased their stock on reservation lands without payment or permission, and altercations between the Indians and U. S. troops were
657 frequent. In 1879 the agent, Hunt, instructed that each family should be located on a piece of land on which they were to remain, and no Indian was allowed to leave the reservation without military escort—an in-
648 junction that was often disobeyed. Long before the Territory was opened to the flood of White settlers in 1901 the influx of prospectors, squatters, farmers, missionaries, traders, gamblers, liquor peddlers, adventurers, and squaw-men had begun.

657 Sheep were issued in 1877 and 1878, but
231 there was no sale for the wool and, the Indians were said to have disliked them so much that the idea had to be given up.
241 Farming was begun in 1879, but the Indians'
492 teams were too weak to break the heavy
464 sod and the plowing had to be done by Whites who continued to be hired as farm-
361 ers. The first houses were built in 1877 and ten years later a number of churches were
136 erected. By 1880 the buffalo were gone and cattle had replaced them on the ranges.
434 "Grass money", paid by Texas cattle-men for grazing privileges, was instituted in 1885 and provided the chief source of
625 tribal income. The Indian police were or-
692 ganised in 1877 and in 1886 an Indian court was established and functioned until 1900.
657 Earlier, in 1872, the first of a series of joint delegations of reservation Indians went to Washington.

648 The ratification in 1900 of the "Jerome
657 Agreement" between the United States
178 government and the Apache, Kiowa, and Comanche Indians marked the end of reservation life and ushered in the modern
648 period. Under its articles the Indians ceded
423 their claims to the land formerly known as Indian Territory except one tract called "the Big Pasture", and each man, woman,

11: Casagrande E,L-5 (1940) 1954
NO6 Comanche NO6
Oklahoma

where one might expect to find the greatest proliferation of abstract terms is likewise relatively barren. It reflects a religious fundamentalism preached by parable and illustration. Ideas like resurrection, apostasy, holiness, salvation, and penitence are translated, if at all, by clumsy descriptive phrases or sentences.

Several segments of White culture have received some linguistic elaboration. There are words for fourteen or so breeds of dogs, and the vocabulary of terms for card playing and gambling is fairly rich. Both of these flairs can perhaps be explained in terms of interests already present in the culture. Linton mentions the great preoccupation of the Comanche with the dog,[150] and Steward notes the Shoshone predilection for gambling, common throughout North America, and which was shared by the Comanche.[151] There are a great many words for various diseases and many of these such as the word for diabetes, called *sugar sickness*, evince a good deal of sophistication. Indeed, the diseases the Whites brought and the havoc they wrought could hardly have escaped attention. As one informant said, "Before the Whites came there was nothing but toothache". Mooney mentions smallpox epidemics in 1816 and 1861–62. Cholera was rampant in 1849 and in 1882 measles and whooping cough broke out. Measles again reached epidemic proportions in 1892.[152] At the present time a well-equipped and staffed hospital is available and, in line with the general government health program, some knowledge of medicine is available to the Comanche.

The list of terms omitted from the acculturation vocabulary is perhaps as in-

[150] Ralph Linton, The Study of Man, pp. 428-29 (Appleton-Century, New York; 1936).

[151] Julian H. Steward, Culture Element Distributions: XIII, Nevada Shoshone, Anthropological Records, 4: 2, p. 247 (University of California, 1941).

[152] James Mooney, Calendar History of the Kiowa Indians, 17th Annual Report, BAE (Washington, D. C.; 1898).

[P .252-A]

19: Lowie E-5 (1912) 1915 NO6 Comanche NO6

their drums. There was a strict rule, that no dog must run ahead of the performers lest it be shot; so women would bid their children take care of any dogs they prized. Sometimes, however, a man who specially liked his dog might be asked to sacrifice it on this occasion. This taboo may have been common to several groups of dancers, but dogs were certainly especially offensive to those of the Crow division.

During any of the dances the managers would threaten to strike laggards with clubs.

About the other dances I was only able to learn that the Horses and Little Horses wore buffalo-skin sashes that lacked the slit found elsewhere, and used rawhide rattles, decorated with yellow-hammer feathers; the Horses also had spears, trimmed with eagle feathers.

When the master of the nā'wapinàr had decided that the time for action had arrived, he caused the dancing to cease and had the Comanche prepare for the warpath. On the night before setting out the tribesmen assembled, coming in pairs toward the front and in single file behind. Then occurred the ceremony called nǐotsāit'. The women brought a buffalo hide and sticks. Some men held up one side of the hide, while the women held the opposite side, and all belabored it with the sticks, a special song being intoned by the master alone and taken up by the rest.[1]

On the next day the Comanche started against the enemy, led by the master. They appointed scouts to determine the hostile tribe's position. On their return buffalo chips were piled up, and the leader went in front of the heap to sing a war song. The pile of chips represented a sort of oath to the effect that the enemy's camp was really situated in the place specified, and also marked a spot for the Comanche to return to. After a successful raid public thanks were rendered to those who had avenged the injury. Scalps were set on a pole and carried aloft by the main chief as he rode ahead on the return trip. His body was stripped to the waist and painted black. War songs were chanted and guns were discharged as the party came back. Those who had remained in camp saw the scalp and knew that the injury had been avenged.

A number of questions were asked to determine traces of typical elements of military societies as found among the Plains tribes. In reply to one of these queries I was told that some warriors had hooked sticks with a long spear point at the bottom, the bent part being decorated with two pairs of eagle feathers. I could not ascertain that these regalia were correlated with a special tribal division or dance. Again, I learned that there were

[1] This ceremony has been noted among the Nez Percé, Lemhi Shoshone, and Crow. The last-mentioned tribe borrowed it from the (Wind River) Shoshone.

20: Wallace H-4,5 . (1945) 1953 NO6 Comanche NO6

The Indian Service has made no effort to induce wage-earning Indians to accept any particular type of employment. During the depression years the government provided most of the jobs. Public projects in 1935 employed more than four hundred Indians for about two-thirds of the year. Since then, construction of concrete and masonry check dams and stock tanks, the clearing of approximately ten miles of the Elk Creek channel, cotton picking, wood chopping, highway construction, building trades, urban growth, and the military base at Fort Sill have furnished work for all who desired it. The Indian Service gives preference to Indian applicants provided they have equal or satisfactory qualifications. A few Comanches are beginning to take advantage of this opportunity. It also seems worth noting before leaving the subject of wage earners that Indian employers in 1944 paid out $300,000 in wages to other Indians of the agency.[16]

Agriculture provides the third important source of income for the Comanches. Although revenue from it constitutes a relatively small proportion of the total income of all the Indians of the agency, the Comanches are now basicly farmers and stockmen. Statistics are somewhat misleading in this respect because the Comanches are far more progressive than their Kiowa neighbors.

Once the Indians were confined to the reservation, the government set out to furnish seeds and agricultural implements to each Indian during the first three years of his farming efforts. When Colonel W. B. Hazen established Fort Sill early in 1869, he took steps to carry out this provision of the treaty without waiting for the arrival of the new agent. He hired a white farmer to teach the Indians to farm. He had three hundred acres near the fort plowed and planted in corn, melons, beans, and squash. But Hazen made very little headway with his program. His plan to build fences, set orchards, and erect homes and schools had to be postponed because most of the money given him by the army had to be used for food.[17]

16. McCown to Wallace, personal interview, June 12, 1945.
17. W. B. Hazen, Report, 1869, in Commissioner of Indian Affairs, Annual Report, 1869, 892.

20: Wallace H-4,5 (1945) 1953 NO6 Comanche NO6

657 Quaker Agent Lawrie Tatum arrived on July 1, 1869, and
241 hoped to continue Hazen's humble but hopeful start. He offered an annual prize of five hundred dollars to be divided among the ten Indians producing the best crops. The Penatekas, who had learned something of farming through their contact with the whites in Texas and the agricultural tribes, raised some corn and vegetables. As for the other
[142] Comanches, it was a difficult beginning. The men, unaccustomed to such labor, left the work to the women. They could not plow a straight furrow. They were offended at the suggestion that they thin corn which they had taken the trouble to cultivate. After eating green watermelons and getting the "devil inside my belly," they had even less enthusiasm for farming.[18] Native culture patterns conflicted with the new.[19] Fifteen hundred acres were prepared for cultivation in 1870, but the results were almost as
[178] disappointing. It was apparent that the transition to an agricultural economy was to be a slow and painful process.

657 Colonel R. S. MacKenzie rightly believed it best to make
231 stockmen of the nomadic hunters he had subdued in 1874,
236 but he made a serious mistake when he chose sheep for them. He sold the horses which he had taken in his campaign against them in 1874, and with the proceeds purchased the next year 3,500 thoroughbred sheep and goats in New Mexico. These animals, he reasoned, would serve the triple purpose of supplying cash from the sale of wool and surplus animals, meat for food, and wool for blankets and clothing.

But MacKenzie had not taken all the factors into consideration. Many of the animals perished on the long drive to the reservation and others arrived in very poor condition. On issue day the Indians, dressed in their finest, gathered at the spot where Fort Sill Indian School now stands, and

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[113] 18. Agent Lawrie Tatum, Report, August 12, 1869, in Commissioner of Indian Affairs, Annual Report, 1869, 385. Tatum to the Quaker Commissioner, July, 1870 (MS, Oklahoma Historical Society Library, correspondence files).

[821] 19. A statement by Chewing Elk, October 6, 1873, illustrates this point. "Mr. Tatum gave me a piece of land, but the first night I stopped there a big thunderstorm came right over the house [tipi]. I thought this was bad medicine and lit out and have never been there since." Quoted by W. S. Nye, Carbine and Lance, the Story of Old Fort Sill (Norman, 1937), 222; also see, Hunt, Annual Report, 1872, in Commissioner of Indian Affairs, Annual Report, 1872, 66.

20: Wallace H-4,5 (1945) 1953 NO6 Comanche NO6

each "deserving" headman received a small herd. The Comanches soon discovered that they did not care for lamb chops or mutton stew, and there was not one who knew how to weave a rug or cared to learn. Boys chased the animals on the prairie and shot them with bow and arrow. The severe winter that followed took a heavy toll.[20] Camp dogs, wolves, and coyotes got what was left. More sheep were issued in 1878 but most of these died for lack of proper care. The wool could not be marketed satisfactorily, sheep required much care, and the Comanches disliked sheep so much that the plan to make sheepherders of them was abandoned.

MacKenzie had issued the Indians a few cattle. It would have been better had he purchased cattle with the money he spent for sheep and goats. The Comanches appreciated cattle. The transition from buffalo hunters and horse herders to cattlemen would have been relatively easy. But the obstacles were too great. The white cattlemen of the area, wanting the grass and opposed to competition, supported the government's policy of making farmers of the Indians. Cattle required considerable capital investment and the Comanches had no money. When the subsistence allowance of three dollars a month was inadequate or the supplies late in arriving, the Indians ate the stocker cattle acquired by government issue or by purchase. Nevertheless, a few Comanches did obtain herds. Tabanica, who lived four miles north, and Quanah Parker, twenty miles west of Fort Sill, were the first to have herds of their own.

Most of the agents adhered to the government policy of making farmers of the Indians. Since the country along the Washita River appears to be more suitable for agriculture than that in the vicinity of Fort Sill, the Fort Sill and Wichita agencies were consolidated in September, 1878, and placed on the south bank of the Washita at the present site of the small city of Anadarko. The Indian Office then instructed Agent P. B. Hunt to have all the Indians begin farming.

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20. Agent J. M. Haworth, Annual Report, 1877 and 1878, in Commissioner of Indian Affairs, Annual Report, 1877, 278, and 1878, 68.

20: Wallace H-4,5 (1945) 1953 NO6 Comanche NO6

When he heard of the move and the plan, Horseback, a Comanche Chief of distinction, complained that he did "not think the agent has good sense."[21] Horseback's judgment was sound. The Comanches, wanting neither to farm nor to live among the Kiowas, refused to congregate near the new agency site. Since they refused to move near the agency, they were left largely to their wits. Their grass-fed teams were too small and too weak to break the tough prairie sod near Fort Sill. As a result, they made very little progress in agricultural pursuits until after the reservation had been opened to white settlement and a younger generation had learned something of farming and stock-raising in school.

Agent Hunt realized the futility of attempting to make farmers of the Comanches and advocated that they be made stock-raisers, but he made little progress in his efforts and successive agents adhered to the policy of making farmers of them. During the years preceding the innovation of grass leasing, a few Comanches were persuaded to take up farming to better their economic condition. When Agent Day collected grass-lease rentals, he used part of the money to encourage farming. Agent Day reported that in 1892 the Indians of the reservation cultivated 5,000 acres and the agency an additional 500; that of the 800 acres of sod broken during the year, all but 60 had been broken by the Indians; that the 3,782 Indians on the reservation owned 10,000 horses, 300 mules, 25,000 cattle, 3,000 swine, and 75 sheep and goats; and that agricultural products marketed by the Indians during the year amounted to $3,550.25.[22] The accuracy of the agent's statistics is subject to question. Some of the livestock probably belonged to white ranchers who were clever enough to get free grass on the reservation. In 1910 the agent estimated that two per cent of the Indian population were stockmen, each owning from 10 to 50 head of cattle. At the same time he reported that there were some 600 Indian farmers on the reservation, approximately 15 per cent of the

21. Nye, op. cit., 223.
22. Day, op. cit.

21: Burnet 1-5 (1818-1819) 1954 NO6 Comanche 06
Texas

[ca. 1818]

175 628 tion of country which custom seems to have appropriated to its more special use and occupancy.

621 622 175 These three great national parties, are subdivided into captaincies or villages, to each of which is appointed a chief, whose distinction seems to consist rather in name than authority. His name however, gives title to the flying village, and is useful in this respect, as some sign of discrimination

621 175 is necessary, and they can derive none from locality. These subdivisions are various and contingent, each member being at liberty to withdraw from one village and unite with another, as caprice or convenience may dictate.

175 221 As the Comanchees do not cultivate the ground, but derive their subsistence from the spontaneous productions of nature, and chiefly from the animal kingdom, they are necessarily migratory, and obliged to change their encampment every ten or fifteen days. [231] The scarcity of game, which is soon taught to avoid their dangerous neighborhood, and the speedy exhaustion of convenient pasturage, which is indispensable to the subsistence of their large herds of mules and horses, are the principal reasons for such frequent removals. When about to abandon a position, they generally

175 202 fire the grass, to give intelligence of their decampment to absentees;—smoke is likewise employed as a telegraph to announce the return of a war party. It is not uncommon to see, at the same time, 8 or 10 of these signals darkening the horizon, and rearing their columns in gloomy grandeur, to the vertex of a serene and brilliant atmosphere.

175 643 The three parties collectively acknowledge one head or grand Chief, who is selected from either party. His appointment is indefinite as to duration and extent of authority, the latter depending more on the force of his personal char-

175 [642] [671] [692] acter, than on the investments of office. Indeed a positive official authority, is not recognized in their crude system of government. They have but few traditionary laws, and these, they are not always capable of enforcing. Compulsion is seldom exercised on a refractory culprit; and when imperious circumstances require it to be done, it is effected by a convention of chiefs, whose personal influences become auxiliary to an otherwise impotent authority.

21: Burnet T-5 (1818-1819) 1954 NO6 Comanche NO6
Texas

175 [ca. 1818]
726 doughty warriors are much more terrible in appearance, than in reality; and such is generally the character of the southern Indians.

[492] They always set out on their predatory adventures to the provinces with two creatures; a mule or inferior horse to perform the drudgery of the journey, and their favorite war-horse, who is carefully led, and kept fresh, and vigorous, until arriving in the vicinity of the intended object of attack. The most wary circumspection is then adopted in all their [492] movements. A private encampment is formed, deep em- bosomed in the forest, where the fatigue horses, with the [593] saddles and other baggage are deposited, in charge of a few men, and perhaps women, who often accompany their husbands on their military excursions, and answer all the purposes of grooms and menials. The more daring warriors sally out under cover of moon-light, from this secret rallying point, to reconnoitre the neighboring settlement in quest of prey. They so regulate their departure from home as to arrive at the intended place of assault about the full of the
175 moon, and always make their attack at midnight. If they
726 succeed in capturing a drove of mules and horses, they drive
727 them with the utmost speed, night and day, until they cross
231 the Rio Grande, beyond which they are seldom pursued. They frequently drive off a thousand head of these animals at one time; but many of them are destroyed on the way by crossing water-courses, or worn out by fatigue and abandoned to perish; or should they revive, to herd with the wild horses, numerous gangs of which roam through the country, where a perennial verdure affords them an abundant subsistence.

175 The number of mules and horses that these Indians
727 capture annually from the Spaniards is immense, probably
231 not less than 10,000, and perhaps the one half of these are destroyed, or left derelict, in the hurry and tumult of the homeward march.

175 The warriors, when they venture from their hiding-
726 place, which they seldom do, except under favor of the
492 Queen of Night, either to reconnoitre, or make an attack,
714

21: Burnet T-5 (1818-1819) 1954 NO6 Comanche NO6
Texas

[ca. 1818]

the Indian character. The Comanchees manifest their sensibilities by mourning vehemently for the dead. They continue their lamentations stately, morning and evening, for a length of time proportioned to the affinity and the consequence of the deceased. The women shave their heads and scarify themselves with knives or sharp flints, until they are literally covered with blood. Whether they have derived this practice from the discomfited prophets of Baal, (I Kings 18, 28) is for learned antiquarians to determine. The men set too much value on the velvet softness of their tawny skins, to have them scarred and serrated by so unprofitable a custom; but they will sometimes shave their heads, which is also considered a grievous retrenchment of masculine beauty. At each periodical lament, the bereaved relations assemble unitedly to bewail their departed friend. Tears are shed in copious profusion, accompanied by loud and plaintive strains of hideous dissonance, not unlike the howlings of ravening wolves. The goods and chattels of the deceased, including his tent and all its apparatus, are sometimes burnt; and such of his horses and mules as the avarice of the living will relinquish, are killed in order to be transferred to the hunting grounds of Elysium, for the future benefit and behoof of the dead. It was estimated by eye-witnesses, that during the prevalence of the small-pox among them in 1819, when they were swept off, as with the besom of destruction, there were not less than 5000 of these valuable animals immolated in this manner. The mode of conducting their funeral obsequies, I have never witnessed, and believe they sedulously avoid the observation of strangers of these occasions.

[Note. The length of this letter compels us to divide it. The rest will appear next week.]

[*The Cincinnati Literary Gazette*, June 12, 1824]

Letter IV.

[Concluded]

Vanity, certainly, is not peculiar to the Comanchees, but they possess more vanity both national and personal,

24: Richardson H-4 (no date) 1929 NO6 Comanche NO6
(1854-1859) Texas

164 The health of the Indians was not always good. Veneral
657 diseases were virulent and common and there was not sufficient medicines and doctors. Typhoid pneumonia is mentioned among the diseases reported by the doctor who occasionally attended the patients.[20]

241 The reservation farmer had his troubles also. The Indians would turn their horses into the corn field, or turn them loose where it was evident that they would get in the field. They would pull melons no larger than an egg and were want to consume all
241 their corn before it had grown to good roasting-ears. In the spring
657 of the second year they refused for some time to plant their crops until they had been given presents, but finally the agent persuaded them to go to work without the presents.

578 Sometimes there was violence unto death. A chief engaged
684 in intrigue with another man's wife and, according to custom, the injured man demanded that the chief compensate him to the amount of a horse. When the chief refused or hesitated to do this he was
696 slain at once by the sons of the injured man. Then the father and his sons together with their women and children fled from the reservation and were not overtaken, although a scouting party followed them for a hundred and fifty miles.[21]

177 And yet, notwithstanding these evidences of savage crudeness, it must be said that at least some of the Indians were making
177 progress toward a more civilized existence. Under the direction
241 of the reservation farmer they worked and occasionally made fairly
657 good crops, but the amount of land in cultivation was small. In 1857, they made but fifty bushels of wheat off of the twenty acres sown and 500 bushels of corn was produced on the remainder of
[567] their land in cultivation. For awhile the Indians were prone to rely too much on their prisoners to do the work but after these were freed and returned to their people in Mexico that abuse was corrected. In 1858, the reserve farmer reported a better yield. In the spring of that year he had divided the community fields into six divisions in order that each of the prominent clans might have
[231] a parcel of ground suited to its numbers. He thought that they would have made enough grain (principally corn) that year to

[113] 20. J. Shirley, bill for medical services, March 29, 1858. Ms. University of
[113] Texas photostat copy. Neighbors to Maxypenny, March 7, 1856. Ibid.
21. Leeper to Neighbors, April 9, 1858, Ibid.

24: Richardson H-4 (no date) 1929 NO6 Comanche NO6
(1854-1859) Texas

177 241 657 [231] do them but for the fact that the fear of the white frontiersmen and wild Indians forced them to keep up their horses and feed them much of the time.[22] This partial elimination of the communist system had a wholesome effect, but it would have been impossible to carry it much farther because of the scarcity of arable land. A division of land so that each family head would have had a parcel separate and apart from the others would have become utterly impossible after a generation or two. Thus the cramped conditions on the small reservation would have acted as a barrier to progress even if the Indians had been permitted to remain there.

177 Many of the citizens of Texas complained that the reservation Indians were treacherous and dangerous and yet some of those persons living near the reserve vouched for the honesty of the Indians and stated that they regarded them as friends rather than enemies.[23] The settlement and development of the country in the vicinity of the reservation indicates that the white people generally had confidence in the peaceful disposition of the savages. It is significance that the most serious complaints did not come from those persons living near the reservation but from settlements a hundred or more miles away.

657 871 157 Some of the children made good progress in school. In 1858, it was reported that ten boys were in school and in a later account they were reported to be learning remarkably fast. Thomas T. Hawkins, special agent, who was sent to investigate the reservation in 1858, wrote of the Comanches:

> I regard them as superior in natural sense and intelligence to any of our full blooded native tribes—and I have seen many specimens in Washington, in the west and upon my journey hither.[24]

626 623 [648] At times the Indians manifested some disposition to exercise tribal government sufficient to restrain unruly members. Once when a certain Indian, named Jack Porter, and two or three fol-

[113] 22. Neighbor's report. September 16, 1857. Thirty-Fifth Congress, First Session, Sen. Exec. Doc. No. 11, Vol. II. Also, Neighbors to Manypenny, May 14, 1854, and H. P. Jones, reservation farmer to M. Leeper, October 29, 1858, University of Texas photostat copies.

[113] 23. Thomas Lambshead (a citizen) to Manypenny, May 1, 1854. Ms. University of Texas photostat copy. Also, Hawkins to Mix, October 30, 1858, ibid.

[113] 24. Hawkins to Mix, October 30, 1858. Ms. University of Texas photostat copy.

28: Thomas H-4 (no date) 1962 NO6 Comanche NO6
(1786)

all eight about seven hundred, and that there were three to four warriors in each tent, i.e., between six and seven thousand souls.[6] He noted, too, that these Comanche owned about nine hundred beasts of burden, including five herds of mares. More specifically he mentioned that Chief Canaquaipe ruled over one hundred and fifty-five tents, and Chief Malla (Equeracapa), one hundred and fifty-seven. Eastward beyond these Cuchanec Ortiz reported others who ranged as far as the Jumano and Taguayace,[7] then settled on lands in southern present Oklahoma and northern Texas, near the town of Ringgold, Texas, of today.[8] The accuracy of this information was shortly established by Spanish explorers who between 1787–1789 visited the Taguayace and Comanche along the Red river in that area.[9]

From an anthropological point of view, the photostatic record of the Comanche report adds further interesting details to the small fund of Comanche information.[10] It will be noted that this Tally Sheet reveals the Comanche organized into five groups with the leaders of each, accompanied by a lance, standing in a very definite position with regard to each group. The *Noticia* also has the Comanche chiefs' names arranged in five groups. Possibly this organization is characteristic of the later eighteenth century Comanche arrangement in a war party. Lowie refers to a similar organization of Comanche bands.

[7] Vnforme de Franco Xavier Ortiz. This Informe also accompanies the above Relacion in Tomo 65 of the Provincias Internas. Ortiz was among the Comanche from April to May, 1786, to see how they were observing the peace treaty of the past February. Ortiz was accompanied by Josef Manuel Roxo who claimed and was supported by testimonials from twenty-one prominent citizens of New Mexico, that he had voluntarily made a journey east of Pecos in the preceding January (1786) and had persuaded some Comanche to visit Anza for the purpose of making the peace finally entered into. See these testimonials in El Consejo al Comandante Interino de provincias Internas, Madrid, abril 8 de 1787 (104-6-23 Archivo General de Indias, Seville).

[8] For an account of the Comanche and Taovaya in this area between 1759 and 1789 see H. E. Bolton, Athanase de Mezieres and the Louisiana-Texas Frontier 1768–1780, 1: 79–122; Texas in the Middle Eighteenth Century, 89–90, 121–133; The Jumano Indians in Texas 1650–1771 (Quarterly of the Texas State Hist. Assoc., vol. 15, No. 1).

[9] H. E. Bolton, Texas in the Middle Eighteenth Century, 129–133. The present writer is preparing the diaries of these expeditions for publication.

[10] The writer is indebted to Dr. Leslie Spier for the information and suggestions concerning the anthropological aspects of this document.

31: Jones E-5 (1967-1970) 1972 NO6 Comanche NO6
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another bunch went back into Texas somewhere and they all went separate there. And now these, I forgot what their name is . . . way up in southwest of California, I think. Well, they talk like us. I don't know their white man name but us Indians call them *ákai*. That has meaning of "red Comanches." That's what their name is. Then over there in Utah there's a bunch talk like us, and they talk easy, slow, say every word like us Comanches. They call us word means something like "they come from hot country." You know, some folks tell you that Comanches come from Mexico, but it ain't true. Comanches been here and there but they come from up north somewhere. My folks, as far as they can remember, come from Colorado near Denver somewhere, but it wasn't no Denver in them days. The army run my folks and their folks in Oklahoma, but we didn't belong here way back. We from Colorado. That's where my father's father was killed by them Utes. I still know that country from what the old people told me and what I ask them.

Migrations

In the late 1600s the Comanches began to migrate southward into contact with the Spanish settlements of New Spain and east onto the Plains. The Comanches most likely moved south to be nearer a source of horses, which they first acquired raiding with the Utes in northern New Mexico. The first large group of Comanches appeared in the New Mexico area around 1705. In the succeeding ten or fifteen years, with the Utes, they were constant sources of harassment to the Spanish settlements in the area. In approximately 1726, the Comanches, perhaps feeling their new power with the acquisition of the horse, turned on their former allies, the Utes. Many of the war stories told by Sanapia and some of my older Comanche informants tell of horse-raiding expeditions against the Utes.

In the early eighteenth century the Comanches began to expand to a greater degree onto the Plains. The contraction of the pedestrian Dismal River culture in the central Plains around 1725 is attributed by some authors to the energized predatory equestrian Comanche people. By the middle of the eighteenth century the Comanches had established themselves as a real threat to the Spanish settlements in New Mexico. At first, however, the Spanish policy toward the Comanches was relatively long-suffering because the existence of the mounted and war-like Comanches acted as a protective barrier on New Spain's eastern frontiers against intrusion from that direction by large numbers of French and English. During this period, however, the Comanches made treaties with certain tribes to the north who were sympathetic to the French, and thus French traders began to supply the Comanches with firearms, a trade item which the Spanish had always feared to release to the Comanches. In the late eighteenth century the dangerous situation provoked by the Comanche's acquisition of guns stimulated the Spanish to send military forces against the Comanches, whose center at that time was in southeastern Colorado. In approximately 1790 the northern Comanche bands, perhaps responding to the military pressures imposed by the Spanish, made an alliance with the Kiowa, an alliance which was never broken.

In 1820 Major Long encountered a large camp of Comanches on the upper great bend of the Arkansas River. Prior to this time the Comanches had little

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
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set of tepee poles, twenty-two in number, left from the old days. 342
Now they were covered with canvas.

The government had built a small box house, generally fourteen 657
by twenty-eight feet, at most family camps, but it could hardly accom- 595
modate the multiple-wife family, still in vogue. Mostly it was the 343
camp's storage house, an out-of-the-weather place for saddles, harness, horse feed and medicine, and the women's sewing machine.

I almost never knew one of the Carlisle Comanches, man or boy, to 464
take a job. There were riding jobs on the ranches, and many mer- 461
chants would have been glad to hire a Comanche clerk. Old Indians
with horse herds were forced to hire white broncobusters to break 492
their horses. I asked an Indian father once, in my ignorance, why he 464
was paying to have his horses ridden, and added the naïve qestion, "Don't your boys like to break horses to ride?" In our Scottish household I had never heard the words tact and diplomacy.

The old fellow gave a snort of disgust and replied, partly in sign language and partly in words, "They more like riding sitting-down-walking," that is to say, riding a bicycle.

The question had been crude on my part, and I should have been 000
pulled up short for my brashness. But I was all excited, thinking what a wonderful lot of fun it would be to gentle and ride those ponies. I had actually helped do it on the farm with wild horses from Oregon. I knew there was a better way to break a horse to ride than to throw a saddle on a wild horse, climb on, and spur him until he was exhausted from bucking.

Just a little time spent gentling a horse pays big dividends. Let him wear a saddle while he is tied snugly to a post or in a stall. Then, when you first ride him do not use your spurs. We first taught a horse to lead while wearing a saddle. Then, the first few times we rode him we had someone on a strong, gentle horse keep the wild horse's head snubbed close to the other's saddle horn and lead him.

Indian boys had nothing but time. Tribal custom had been to re- 462
quire no menial tasks from boys as they grew up: "Pretty soon be 857
warrior, may-be-so die." But in the old days, the boy was expected to 231
work with the horses, herd them, learn to train them, and become an
expert horseman. From my observations, the Carlisle boys were inter- 492
ested in horses only when they wanted to ride somewhere. Had they seen fit to gentle and break their fathers' horses, they would have had much more salable animals.

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

camp functioning properly. The tasks were varied and time-consuming, and no one woman could have taken care of all of them.

The warrior-husband was the killer of game, the procurer of buffalo meat, the Comanches' principal source of food. He had to have two sets of trained horses—one trained for war, the other for the killing of buffalo. In either pursuit, his life was largely dependent on the horse. He manufactured both his riding gear and his weapons, and he trained his own horses. His fighting was practically on a twelve-month basis, since, though the Comanches did not like winter fighting, most of the ambitious warriors made raiding expeditions into Old Mexico when the group went into winter camp.

The husband, therefore, could be of little or no help around the camp, and the labor had to be divided among the women. Usually one of the women was an expert horsewoman and had the responsibility of her husband's horse herd, which often numbered a hundred or more. When the fall hunt was on for the winter's supply of meat, the wives did the skinning and butchering. They dried the meat and made the pemmican. Also, they prepared and tanned the hides. After the tanning came the making of clothing. This included everything the family wore, both in summer and winter. Since there was neither needle nor thread, the holes in the leather were made with a stone awl or one made from bone, and sinew taken from along the backbone of a buffalo or deer was used for thread.

Other hides were converted into robes for bedding or into covers for the tepees. When camp was moved, tepees had to be taken down and fastened on travoises, like all the other camp gear, and then camp must be set up again at the new location. All of this was strictly woman's work.

Somewhere, sometime, during breathing spells from all these duties, the women bore babies, nursed them, and raised them to be good Comanches. And all this was in a society without a recognized medium of exchange, in which no one could hire anything done. The Comanches did, however, utilize slave labor. Successful warriors furnished captive women to their wives for helpers. These captive women were given the opportunity to trade their slave status for wifehood, and captive girls were carefully trained to become Comanche wives. Captive boys were trained as warriors to fill the vacancies in the warrior ranks. In addition to members of other tribes, Anglos, Spaniards, and Mexicans were abducted to be made slaves.

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

In Comanche society, once a woman left her father's camp she must of necessity become a wife. There was not another nook or cranny of Comanche society into which she could crowd herself. There were no avocations open to her. Prostitution and concubinage were not countenanced, and the enslavement of an unattached Comanche woman by another Comanche was completely unthinkable. (An example of the length to which a Comanche's obligation to respect the rights of other Comanches extended may be seen in the situation of the semiwild dogs that infested every camp. These dogs were not pets—they were parasites. But they could be neither killed nor mistreated. They were relatives of the coyote; and since the coyote was a relative of the Comanche, one had as well abuse another Comanche as one of these semiwild dogs.)

Provision for widows was made in this manner: if a man was killed, or if he died from disease, his wives became the wives of his brother or brothers, and his children became the children of his brother or brothers. There was also a relationship known as blood brotherhood, in which two men mingled their blood together. Such a blood brother could succeed as the husband of his deceased blood brother's wives.

During the more than five years when I was among the Comanches and was dealing with them, I became sold on polygamy as a way of life for them. They made it work. After twenty-six years of peace, there continued to be a much larger number of women than men. Though all but three of the old warrior group that I knew had more than one wife, and a number had three or more, I knew of no single man in that age group. Neither were there surplus unattached women. And women must have outnumbered men in the age group of forty-five years and over, by considerably more than two to one.

As nearly as I was able to discover, the multiple wife situation was a development rather than the result of a plan. A man did not decide he was going to have two, three, or more wives and go out and purchase the number he had decided upon. He started modestly, as a young warrior, with the purchase of one wife. Then as he prospered, gained a reputation, and accumulated a horse herd and maybe a baby or two, the work would become too heavy for one wife. Obviously they couldn't secure a hired girl, so they looked around and probably decided between them who would make a satisfactory and agreeable number two wife. When possible, a younger sister of the number

32: Gilles O,X-3 (1902-c.1910) 1974
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115 Choctaw and had served in a Mississippi regiment during the war. He had married a white woman who was a good dressmaker. They decided to see the West from a covered wagon. When they got to North Texas, they began working at the different ranches. His wife would do sewing for the womenfolks, and our narrator would work as a ranch hand.

In due time, they drifted to the Comanche country and worked 643 for Quanah Parker. Chief Parker was running both cattle and horses 231 on his ranch and was in need of a rider. The cowboy's wife sewed for the womenfolks. But Chief Parker was having trouble. A young 643 Texan named Emmet Cox was running some long-horned steers on 593 Comanche graze, and this personable young cattleman was wanting 584 to marry one of Quanah's daughters, named Nau-noc-ca.

Chief Parker was willing, the bridegroom was eager; it was Nau-noc-ca who was holding up the parade. She was a new kind of a Comanche girl to her father. He was chief of all the Comanches, and from time to time he was called to Washington to confer with the President of the United States; but he no longer ruled his own household.

When he told one of his daughters to marry this white man by a Comanche ceremony, she said no. And she kept on saying no. This was something the chief couldn't understand—a no, coming from one of his own womenfolks.

643 Nau-noc-ca had been attending the school for Indians at Carlisle, 593 Pennsylvania, and she was doing her own thinking and planning. 584 Somewhere during her schooling she made the discovery that she 177 was her own woman. She had no objections to the bridegroom. It is very possible she was flattered to be the choice of this well-to-do young white man. She had been educated in the white man's school at Carlisle, in the white man's ways. She herself was one-quarter white, and she was marrying a white man. Why shouldn't she be dressed as a white bride would dress, and be married by a white minister? These were her demands.

All the commands of her father, all the pleadings of her intended husband and attempted persuadings by her mother, Wec-ke-ah, went for naught. She had lost all fear of disobeying her father, and her 643 decision was final. A white bride's trousseau, a wedding like a white 593 woman's wedding with a white Christian minister, or no wedding.

585 Quanah and the groom surrendered. Our Indian cowboy's wife
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32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

Sometimes Mo-cho-rook would butcher a steer and bring at least part of it into town to sell. More properly, I should say to let people buy it. The extreme selling effort he made was to pull the tarpaulin back so that you could see the meat if you walked up. He hauled the meat in the back end of a small hack, or spring wagon, and I assume he took home whatever he failed to sell and dried it.

When you showed him the cut you wanted, he waited until you showed him how much money you had; then he would cut your meat, with an apparently very sharp hunting knife that had about an eight-inch blade. He had no scale to weigh your meat, nor did he have anything to wrap it in. You carried your meat to your home in your hand, unless you had the foresight to bring something to wrap it in. He gave you good value for your money. I recall weighing his meat only once, and it ran about five cents a pound. This was about half what a white butcher would have charged you, had there been a white butcher around.

Fresh meat was hard to get. There was no ice for the first two or three years, and a butcher didn't have much leeway in warm weather. Meat had to be sold the first day. We were entirely dependent on people who would bet that they could sell a beef out before it spoiled. Generally speaking, you only got to buy fresh meat on Saturdays, when there were the most people in town.

I was making every effort to gain a working knowledge of the Comanche language, and whenever I had a friendly Indian in the store I would be writing down the names of things and acquiring useful phrases. Several months passed before I had learned enough so that I could ask some of the old fellows about Mo-cho-rook. The young men didn't care to discuss him. It could have been that they felt he was Bad Medicine.

One day I braced an old chap who was in a talking humor. We were in a comfortable spot, and we worried the subject for a couple of hours. He knew about as much English as I knew Comanche. Obviously, much of the vocabulary that I had accumulated around the store was useless in this conversation. Later I was to talk to numerous others, and ultimately an old squaw man helped me to edit, or arrange it properly, in my mind.

I asked my friend, "Oshey-him Mo-cho-rook? He no Comanche." Oshey-him may be translated as "Who is?" "What is?" or "Where is?" according to the way it is used, circumstances, etc. I think the most

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

000 The incident that made Wer-que-yah stand out as an individual, instead of only another Indian customer, concerned my horse. I bought this horse to replace the little Oregon mare I sold when we came to Oklahoma. I had purchased her for $9.00 from a herd of wild Oregon horses shipped to our Kansas county seat. I bought my Oklahoma horse in the winter, and he hadn't been well cared for. I turned him out on the claim and grained him each night and morning when I fed the little mules. We drove the mules, hitched to a hack, to the claim each night after we closed the store and back to town in the morning.

When the grass came lush and green in the spring, the horse lost interest in his grain and seldom came to the barn. I hadn't seen him close up for some days, when I finally decided to bring him to town. He scarcely resembled the animal I had turned out. He had shed his winter coat, and his bay hair was as shiny as though it had been oiled and polished. A roached mane was all he needed to be ready for a show ring.

And wonder of wonders, the ticks were gone along with the winter coat. There must have been something in the green grass to cause the ticks to drop. The Texas cattle tick was the bane of all livestock. Control by dipping was many years away. I don't believe there was any relief from tick infection at the time. At least, I inquired but learned of none. Cattle brought in from the north and exposed to the ticks often died quickly.

231 422 After bringing my horse to town, I found he carried a brand, which his winter coat had hidden. As brands go, it was dainty. It was small in design, and the burning surface of the branding iron was narrow. I asked a number of people, but none of them knew the brand. One day when Wer-que-yah was buying supplies, I drew the design of the brand on a paper sack and showed it to him.

Becoming quite excited, he struck himself in the chest several times with the inside of his closed fist, exclaiming, "Me. Brother. Me. Brother." I assumed he meant it was his brother's brand. When I told him I had a horse carrying the brand, he lost all interest in buying supplies.

231 The horse was staked about two hundred yards from the store, and we went at once. While some distance from the horse, the Indian appeared to recognize him and began smiling and talking to him. He never bothered to step around where he could see the brand. He put

32: Gilles O,X-3 (1902-c.1910) 1974
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his right arm around the horse's nose and his left arm over its head, 231
pulling the head down. All the time he was standing there hugging the horse's head, he was murmuring what sounded like Comanche baby talk.

After a little while, he took his right arm from around the horse's nose and broke out with a stream of excited talk. Mostly it was Comanche, but some was English when he had the words. Then he took his left arm down and added some sign language.

While this was going on, my horse stood quietly. From the moment the Indian first spoke to him, the horse had directed his attention to him, ignoring me completely. It has always been in my mind that the horse recognized the Indian about as quickly as the Indian recognized the horse.

I doubt if I understood more than 25 percent of what Wer-que- [124]
yah was telling me, and his son, Enoch, wasn't there to interpret. He hadn't seen the horse for five, maybe so six, years. I wondered if he hadn't owned an interest in the horse at one time, or perhaps owned an interest in the brand. The horse had been raced as a two- and three-year-old. Heap fast.

Then the horse ran into a wire fence. The Indian showed me a scar denoting a bad wire cut on the left shoulder, well down toward the leg. This was something else the winter coat had hidden completely, and I hadn't noticed it. Thinking the horse was ruined as a race horse, they had sold it.

The brother lived north of the Wichita Mountains—the sale had been made during reservations days, before the allotment and homesteading. Now here was the horse, well south of the mountains. I am sure my Indian friend thought it little short of a miracle.

I rode the horse to Wer-que-yah's home many times, and to his camp on the reservation when it was Grass Money time. There he would be camped with hundreds of other Indian families for the semi-annual payment. But I don't remember a time he missed petting the horse's head and giving it a bit of Comanche baby talk.

The older Comanches contended that they needed a brand on their 422
horses only as a safeguard from white horse thieves. They claimed to 231
know every horse they owned, whether one or a hundred, and were able to go into a herd and pick out their horses, regardless of how many there were in the herd.

Someway, somehow, this Indian knew a horse he hadn't seen 231

32: Gilles O,X-3 (1902-c.1910) 1974
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231 for at least five years. His brother must have put his brand on many horses. One thing I must not forget. We had figured my horse's age, by his teeth, as possibly eight or nine years old—though after seven their teeth are not too accurate a gauge.

797 [133] [348] Some five or six miles east of the town of Cache, Blue Beaver Creek liberates itself from the mountains and, flowing south, crosses the boundary between the Wild Life Refuge and the homestead-allotment area. Just there is located the Deyo Mission.

It took its name from its founder, the Reverend E. C. Deyo, a minister affiliated with the Northern Baptist Convention. A number of my old friends were charter members of the Native Baptist Church he organized there. The Reverend Deyo was a smallish man, about five feet six or seven inches tall. He wore an auburn Prince Albert beard that was always carefully trimmed. Rich colored, it was without a single gray hair.

He was one of the two missionaries I knew who learned the Comanche tongue and could converse and preach to the Comanches in their own language. He was in our store a number of times, directly after the country opened, when there would be an Indian gathering in our vicinity.

I never learned what, if any, religious influence Wer-que-yah may have experienced before the advent of Preacher Deyo, but it was quite evident that the little missionary and his church were influencing his later life.

452 A big event for me was making my first Grass Money payment on my own initiative, in the absence of my parents. I rode directly to the town of Cache before going to the reservation. I collected from an Indian or two I found in town, and learned from them where some of our other customers were camped.

361 [366] There must have been two hundred or more Indian families in individual camps, scattered over possibly three hundred acres. The entrance to the camp-out was on the north, and a short way inside the gate sat the Red Store, the place of business of the licensed trader. [657] [452] He was a merchant licensed by the Indian Department. He operated on Indian ground and was permitted to do a credit business with the Indians, and he sat at the Army quartermaster's table when the payments were made. If the Indian being paid owed an account, the trader got his money first.

34: Ewers E-4 (no date) 1969 NO6 Comanche NO6
Texas

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FIGURE 37. Back view of Figure 36 as worn. See Plate 90 for front view.

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FIGURE 38. Comanche collar for a pet antelope. (USNM 1468.)

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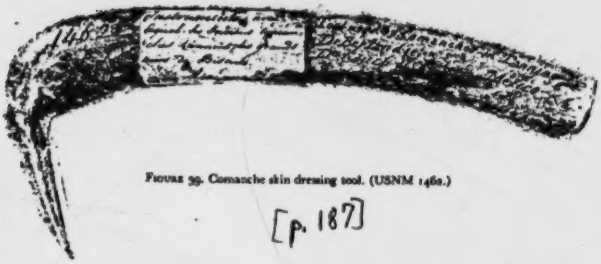

FIGURE 39. Comanche skin dressing tool. (USNM 1462.)

[p. 187]

y Tapia's watercolor of the Comanche man and woman.[19] Variants of this loose-fitting, poncho-like upper garment appear in Lino's watercolors of several neighboring tribes—the Lipan Apache, Tawakoni, Karankawa, and Cocos, although the Caddoan and Karankawan versions appear to be of more abbreviated form.[20]

Earlier descriptions of this type of garment in the literature suggest that it formed a part of the aboriginal costume of the women of the Southern Plains. In 1541 the Coronado expedition found the Teya women wearing "something like a sanbenitos with a fringe, which reached halfway down the thigh over the petticoat." They also found the Indian women of Sonora wearing petticoats (or skirts) of "tanned deerskin and little sanbenitos reaching half way down the body."[21] Onate noted in 1601 that in hot weather the Indian women on the plains near the Arkansas were clothed only "from the waist down."[22] Numerous references to painting and tattooing of the breasts and upper bodies by Tonkawan and Caddoan women also suggest that the poncho-like upper garment must have been commonly dispensed with in warm weather.

Nevertheless, among the Comanche this old style of skirt and poncho-like upper evolved into a skirt and blouse, laced together at the waist with buckskin thongs, before the beginning of the Reservation Period, and our earlier style is not even mentioned in Wallace and Hoebel's monographic study of the Comanche.[23] The specimen in the Berlandier Collection may be the only extant example of this earlier Comanche woman's garment.

Collar for Pet Antelope Figure 38

A collar for a pet antelope is illustrated in Figure 38. It is composed of a backing of red trade cloth to which is sewn with thread (not sinew) a strip of cloth 21 cm. long by 1.5 cm. wide, to which are sewn 62 rolled metal cones on short, individual buckskin cords. These cones made a jingling sound as they struck against each other whenever the antelope moved.

Skin Dressing Tool Figure 39

Berlandier's handwritten label, still attached to this specimen, reads in translation: "Instrument with which the Comanche Indians dress large buffalo hides." This piece (Figure 39) is a section of elk horn 27 cm. in length, which formed the handle of a woman's skin-dressing tool. The blade, of chipped stone or iron, is missing. It was fitted against the flattened inner surface of the downward-projecting head of the elk horn handle and held in place by a lashing of rawhide. Generally the lashing was applied wet, so that

19. See Plate 2.

20. See Plates 1, 13, 15, and 18.

21. Winship, 1896, pp. 507, 517. In a footnote to p. 507 the editor explains that a "sanbenito" is "a broad piece of cloth hanging before and behind" with a hole for the wearer's head.

22. Bolton, 1916, p. 238.

23. Wallace and Hoebel (1952, p. 85) describe only the later skirt and blouse in their account of Comanche women's clothing. Their field work among the Comanche was begun, however, in the 1930s. It is doubtful that even their oldest informant was born before Berlandier collected the garment described above.

[Sánches y Tapia's waterclors have not been reproduced for the Files--Analyst.]

35: United States W-4 (no date) 1974
NO6 Comanche NO6
Oklahoma

COMANCHE TRIBE

Caddo, Comanche, Cotton, Grady, Kiowa, Tillman, and Washita Counties, OKLAHOMA
Tribal Headquarters: Anadarko, Oklahoma 73005

101

Federal Trust Area
Population: 3,300 (BIA 11/72)

657
161

LAND STATUS Total Area: 234,299.45 acres (three tribes) 659
Tribally Owned: 4,373.41 acres 423
Allotted: 229,926.04 acres
(Acreage by individual tribes is not available. Total includes all three tribes.)
Owned Jointly With the Kiowa and Apache Tribes of Oklahoma. (648)
This land is held in trust by the United States under the act of June 24, 1946.

HISTORY AND CULTURE

The Comanche are of the Shoshonean linguistic group. In 1719, they were mentioned as living in what is now western Kansas. Legends indicate that the Comanche may have had horses before the Spanish arrived. Where they obtained them is not known. The horse changed the Comanche's mode of living into a nomadic one. They made little agricultural use of the land and lived in easily transportable tepees. Long known as the finest horsemen of the plains, they had a reputation for courage in battle when facing great odds. They were traditionally hunters. Their diet consisted of game meat, berries, edible roots, but mainly the buffalo, whose skin the Comanche used for clothing, bedding, and shelter.

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For nearly 2 centuries they were at war with the Spaniards in Mexico and raided Mexican settlements as far south as Durango and Zacatecas. Generally friendly to the Americans, they were bitter enemies of the Texans who had dispossessed them of their best hunting grounds. They waged relentless war against them for almost 40 years. Around 1795, they became close confederates of the Kiowa and also allied themselves with the Apache.

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Several treaties were consummated between the United States and the Comanche Tribe between 1834 and 1875. In the treaty of 1867 the Comanche, along with their allies, the Kiowa and Apache Tribes, were assigned a tract of land in Oklahoma containing 2,968,893 acres. Individuals were allotted 160 acres each.

(657)